

Zion's Herald

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Zion's Herald.

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Rest From Self.
O Lord, how happy should we be
If we could cast our care on Thee,
If we from self could rest;
And feel at heart that One above,
In perfect wisdom, perfect love,
Is working for the best!

— Joseph Ansties.

The Outlook.

A year has passed since the law went into effect which excluded lottery matter from the mails. That it has been enforced with exceptional vigor and success, is evident from the general disappearance of the Company's advertisements in newspapers, and the frequent arrests of persons who have tried in various ways, to evade its provisions. Among the latter are the presidents of both the Louisiana and the Mexican Companies, who were recently detected by alert officials of the Post Office department in attempting to use the mails surreptitiously in the interests of their business, and were promptly placed in confinement. That both these companies are suffering from a shrinkage of revenues is made clear by the reduction in each case of the capital prize to just one-half what it was formerly. The final blow to the business in this country must come from the people of Louisiana themselves, when they are called upon next spring to vote upon the amendment for the renewing of the charter of the Company. The opposition to this amendment is gaining force, and its defeat is evidently predicted.

The authorities of the Congo Free State have done their best to prevent the sale of spirituous liquors in their domain by imposing duties well-nigh prohibitive. Had they been supported by European nations in this humanitarian purpose, they might have succeeded in practically excluding this dangerous foe to civilization from their midst. Without this support, they realize that they are fighting a losing battle. Outsiders are profiting by their scruples, and they find themselves powerless to hinder the consequent demoralization. Therefore they have announced that the prohibitory duties on the sale of spirits will be abolished after January next—a decision which all friends of Africa will lament. The case has a parallel in China. The government prohibited, because of its harmfulness, the traffic in opium. The English insisted on the right to sell it, and reaped large revenues from its sale. Whereupon the Chinese government, finding that their scruples were costing them a large sum yearly (which others were collecting), while their subjects were none the better for their attempts to protect them, suddenly turned around and legalized the traffic. In both China and Africa a heavy responsibility will rest upon those who, merely to gratify avarice, have introduced the most potent promoters of national decay and ruin.

The success of Messrs. Cary and Cole, of the Bowdoin College expedition, in penetrating to the Labrador tablelands and authenticating the rumor of a stupendous waterfall higher and mightier than Niagara, is not only an interesting discovery in itself, but also a substantial addition to geographical knowledge. The explorers could see the spray of the falls rising like a cloud twenty miles away. The sides of the rocky canyon through which the water flows are 500 feet high. The stream descends through a series of rapids, gradually narrowing from 500 yards to 50, until it plunges with prodigious force and roar over a precipice fully 200 feet in height. Some good photographs were obtained from the foot of the falls. Unfortunately the exploring party lost their boat and provisions by fire, and had to build rafts for their return voyage of 300 miles down the river, and to subsist part of the time on squirrel shot by a revolver. They were absent from their vessel from July 26 to September 1.

Baron Hirsch's philanthropic scheme for the transportation of expatriated Jews, and their settlement in North and South America, has been incorporated in London under the title of the "Jewish Colonization Society." The capital—\$10,000,000—has been subscribed by the Baron himself—albeit ten shares (\$100 each), which Baron Rothschild, Julian Goldschmidt, and others have taken so as to form the company. Considerable opposition has already been manifested both in Canada and in the Argentine Republic—the points selected—to this Hebrew invasion. This opposition may cease when the emigrants are enabled by this scheme to pay their own way and form self-supporting industrial and agricultural communities—and it may not. At present Jews can be debarred from entering this country by the provision of the Immigration law which excludes "assisted emigrants." Other nations may enact a similar law. It is to be hoped, however, that no barriers will be raised by any Christian people against this oppressed race—especially now that they need not become a public charge in countries where they settle. The plea that they will

prove dangerous competitors in various industries with natives handicapped by poverty, is a mere bugbear. It is more. Such an assumption brought forward to confront one of the most unselfish and magnificent schemes for a down-trodden people ever devised, is a gratuitous impertinence. The world scarcely realizes as yet the significance and splendor of Baron Hirsch's proposal. Says the *Philadelphia Record*: "That one man should be willing to expend ten million dollars to ameliorate the condition of his race and his fellow-religionists, is a fact that redounds to the credit of human nature. It gilds the close of the century with a sort of millennial radiance."

The name of M. Francois Paul Jules Grévy, ex-President of France, who died last week, will always be dear to patriotic Frenchmen, not merely for his remarkable grace of manner, but for more substantial qualities—for his genuine simplicity, honesty, and lifelong devotion to republican principles. As far back as 1830 he had the courage to declare his hostility to royalty, and he figured prominently in the Revolution of 1848. Had his celebrated amendment prevailed, which was aimed against the pretensions of Louis Napoleon, the *coup d'état* would probably never have taken place, "and the intelligence and foresight of a single man would have preserved the country from Caesarism and dismemberment." His amendment was rejected, and the President became Emperor. Grévy paid for his principles by confinement for several months as a suspect. In 1868 he was elected to the Corps Legislatif. Later he opposed the plebiscite proposed in behalf of the Emperor. Throughout the Franco-Prussian war, and in the changes which followed the surrender of Napoleon III., though other names—Gambetta, Favre, Ferry, Thiers, MacMahon—were more conspicuous, M. Grévy continued "the same wise and conservative statesman, ever counseling moderation, and steadfastly refusing all compromise with Imperialism." He was twice elected to the presidency of the chamber of deputies, and in 1878 was chosen President of the Republic. After a successful seven-years' term, during which France recovered in some measure the strength squandered in war, and was confirmed in her chosen form of government, he was re-elected. The scandal arising out of the venality of his son-in-law, Daniel Wilson, led to his resignation, in 1887, since which time he has lived a private life. Says an exchange: "France may have had greater men, but assuredly she has had no wiser nor truer friend and lover than this simple and pure-minded citizen, who bore defeat and obloquy as he had borne fame and triumph."

Briefer Comment.

THE big Trades Union Congress held last week in Newcastle, England, was neither harmonious nor very profitable. There was a great deal of wrangling over the eight hour work day, and it was finally voted that it should be adopted permissively; that is to say, that it need not be enforced when the majority of the organized members in any trade occupation should oppose it by ballot. The usual topics were discussed, but much time was wasted in personal bickerings and over issues of no practical importance. The Socialists were present in considerable force, and their radical views tended to turbulence. The meeting next year will be held in Glasgow.

SAN SALVADOR has been again visited by one of its periodical earthquakes, which are due about once in nineteen years. Full reports of the destruction wrought by this latest seismic disturbance have not yet been received; but at this time of writing 40 persons are known to have been killed and 60 more or less injured in the capital, while in the outside towns the mortality is reported to have been much greater. Only eight houses, for example, out of 320, are left standing in Comasagua, and the loss of life, though not yet enumerated, is believed to reach a hundred. The property loss is estimated at millions. This is the third time within forty years that San Salvador has suffered from this dread visitation. In 1854, 300 lives were lost.

SOME sharp correspondence has passed between the British minister at Pekin and the Chinese authorities relative to the dilatoriness of the latter in the matter of the recent riots. Evasive replies have been returned, and it is understood that an ultimatum has been submitted by the dissatisfied powers. With the increasing naval force on the coast and in the rivers of China, a collision may occur at any time. Foreigners prefer to entrust their safety to the local magistracy; but if this fails, and outrages like those at Wusich and Ichang are repeated, they will undertake their own protection, or depend upon warships from abroad to save them from pillage.

WHEN Russia boldly violated the Berlin Treaty recently, by sending a warship through the Dardanelles, the other allied powers were aghast. The first inquiry was, "What is England's answer to the challenge?" Lord Salisbury's first reply was, "Russia possesses no rights guaranteed to the other powers." Her second and more conclusive reply has just been given by the occupation by British troops of the island of Mitylene. It is within easy steaming distance of the Dardanelles, and has an excellent harbor. The action is pregnant with the gravest results. It will be remembered that during the pendency of the Berlin Treaty England sent a shock through Europe by taking possession of the island of Cyprus as a result of a secret treaty with Turkey. The present action may have arisen from a similar compact.

AMONG the provisions of the proposed new law for regulating the sale of spirituous liquors in Germany, is one which forbids inn and saloon keepers from furnishing intoxicants to persons already under their influence, or to persons who have been convicted of common drunkenness within three years. The latter, and also those who by their admission to liquor neglect their families or endanger the public welfare, are to be classed with minors and placed under legal guardianship. The guardian, in his default, the court, can order the detention of such persons in the asylum for inebriates. The proposed bill has been formulated under the Emperor's supervision, and appears to be a salutary measure as far as it goes.

A LOCOMOTIVE with four cylinders, capable of reaching the tremendous speed of one hundred miles an hour, has been designed by Master Mechanic Richards, of the Philadelphia & Reading road, who has been working at his invention for the past ten years. The additional cylinders will get rid of the "dead centre," and the engine will be perfectly balanced without any counterbalance in the wheels. Heavy rails and straightened curves will be needed to enable this flyer to make her maximum speed. A specimen locomotive of this new pattern will be built for exhibition at the World's Fair.

A COMMITTEE of twenty experts was appointed by the Geographical Congress in Berne to consider the feasibility of preparing a series of maps of the whole world on a uniform scale—perhaps of eight miles to the inch. Professor Mendenhall and Major Powell represent this country on that commission. The remarkable advance in local cartography of late makes this proposition for an international atlas, in which no one country will receive superior attention, in which all will be treated alike, both timely and opposite. If the different governments will co-operate, by conforming their official maps to the proposed scale, and the spelling of geographical names be determined on some authoritative basis, there is no reason why an atlas worthy of the name "universal" should not be produced.

IT will be remembered that the McKinley bill provided for a bounty of from 1 1/2 to 2 cents per pound on sugar produced in this country. The first lot of the sorghum sugars—9,000 pounds in quantity—has recently been tested by the inspector at Fort Scott, Kan., and found to be of first grade in quality, thereby entitling its producer to the 2 cent bounty. The sorghum States are principally Kansas and Missouri, and the estimated crop is 2,510,000 pounds. Nebraska, Utah and California are the States engaged in producing beet sugar, and they expect to put on the market about 29,210,000 pounds. The cane-sugar States—Louisiana, Texas and Florida—will produce, according to estimate, 566,654,200 pounds; and the maple sugar crop will probably reach 9,000,000 pounds. On the aggregate production the government will be called upon to pay about \$10,000,000 for which the producers, at least, will not be sorry.

Dr. Daniel Steele's Column.

The Church as a University.

WE do not use the term "university" in the strict sense as comprising the four faculties, but rather as an organization of teachers and disciples, properly classified, enjoying the benefits of graded instruction in all that pertains to man's highest moral and spiritual well-being. We believe that this end is attained not by the magic of sacraments applied by the exclusive possessors of the patent-right to apostolic grace, but by Gospel truth faithfully taught and savagely believed. Hence the great function of the church is to conserve and to teach.

To Teach the Truth.

Her commission is, "Go ye and make disciples of all nations . . . teaching them to observe all things whatsoever I commanded you." But truth has its gradations, its historical facts, and the deductions therefrom in the form of first principles on a level with an infant's mind, up to the lofty generalizations towering above the intellect of an archangel. There are two necessities for successful instruction—competent teachers and proper classification. Assuming that our literary institutions and theological seminaries, and especially the school of Christ in which the Paraclete instructs all willing souls, have not wrought in vain the preparation of qualified and efficient teachers, we proceed to discuss the second requisite. There can be little scholastic progress without classification. If the teacher of differential and integral calculus finds half his class wrestling with vulgar fractions and "the rule of three," and that he is expected to teach the advanced mathematicians in terms comprehended by these tyros in arithmetic, it is evident that the higher mathematics will fare hard in that institution. Now this is what every Methodist preacher is trying to do—to inculcate the higher truths and experiences of Christianity in such a way as to interest and edify a mixed multitude of the spiritually blind, because spiritually dead, and of the spiritually weak because they are babes in Christ. Such is the difficult problem before every conscientious pastor who stands up to preach to the most spiritual portion of his flock and to lead them up the Alpine heights of the full assurance of faith. The presence in his audience of weaklings too feeble to climb the steep reacts upon the preacher and keeps him as a teacher, on the low foot-hills where most of his flock are pasturing. It is this

Lack of Classification

—not in the primary department, for that is provided for by the Sunday-school, the Epworth League, and the Junior League—that is the chief embarrassment in setting forth distinctively our Methodist doctrine of Christian perfection. There is no select audience or society, such as Wesley had, and hence no lectures to the senior class in religion. The freshmen and sub-freshmen are in all the public lectures, and insensibly incline the teacher to dwell perpetually on the rudiments, never "going on to perfection," either in theory or in practice. Says Dr. Joseph Parker: "To preach the high doctrine of the Holy Ghost to the heathen which surrounds the plenitude of the most enlightened countries, would be to speak an unknown tongue, and, indeed, to speak the language of heartless irony. So also with lands which are visited by the Christian evangelist. He may begin his ministry with the words, 'God is a Spirit,' but he will soon find that he will have to take his heathen hearers through almost literally the course which runs through the Old Testament and the New, and terminates in the gift of the Holy Ghost." It is this terminal that requires, for its successful, practical unfolding,

A Believers' Meeting

with souls aglow with desire to sound the depths of love divine with the plummet of experience. In the absence of such a stated meeting for teaching—the general class-

meeting is not for that purpose—the preacher seems to be shut up to preach generalities, and sometimes "glittering generalities," relating to the evidences of Christianity, its axioms and alphabet, neglecting its higher truths for which a part of his hearers are starving. "To be preaching 'the first principles,'" says Dr. Parker, "to congregations who have been listening to Christian exposition for a lifetime, is to the discredit of the preacher or the hearer. Perhaps, however, there is some excuse for the preacher, seeing that he is conventionally compelled to address all classes in a common speech, instead of being permitted to address each class in its own language, and according to the degree of its spiritual enlightenment." Hence the primer and the picture-book of Christianity are well worn in most pulpits, while a class whose aspirations are far beyond picture, ritual, miracle, and "the letter that killeth," are gazing, as if in an exhausted reader, for the air of a higher world. God has plenty of this pure air on all His mountain-tops. How can we bring it to these souls who so much need it? Institute in every church, or group of churches,

A Stated Pentecostal Meeting

—for here our Cathedral idea comes to our aid—and unfold and apply the higher truths of Christianity to the souls ready to receive them. Some are painfully conscious that they lack the direct witness of adoption. Our meeting would be just suited to their case, for the topic of the meeting would be the offices of the Holy Spirit. Others having had the witness and lost it, would be inclined to come. Others with whom the witnessing Spirit is intermittent (like angels' visits, few and far between) would be drawn to seek the abiding Comforter; and still others who groan for complete deliverance from inbred sin, would naturally gravitate to this meeting from all evangelical churches of whatever name. For the baptism of the Spirit meets every case of felt spiritual need. It bestows just what the soul has faith to receive—conviction, pardon, assurance, strength for service, and entire sanctification. It is like putting on a new layer of bricks all around the unfinished building.

How does our pentecostal meeting differ from that held in some places for the promotion of holiness? It runs on a broader gage: It includes all the office-work of the Spirit. Who should lead this meeting? Yourself, if you are an anointed pastor, or you should secure the best man in the community, who combines a well-balanced head, a warm heart, and a good report from them that are without.

Meetings of this kind should be

Kep Well in Hand,

to guard against two perils—fanaticism respecting the leading of the Spirit, and schism arising from a pessimistic view of the church which does not mount up to the higher altitudes of grace so rapidly as the Pisgah-dwellers may desire. To change the figure: John Wesley, who more carefully buoyed off the channel of the higher Christian experience than any other person in the history of Christianity, set up beacons over these two sunken rocks on which some have made shipwreck of faith. Hence only skilled pilots should hold the helm—men of clear vision and steady nerve. If the meeting is for a group of churches, the leader should be selected by the pastors, sustained by their presence and co-operation, and heartily endorsed and commended to the churches by the higher ecclesiastical authorities, the presiding elder and the resident Bishop. Such facilities for advanced Christian instruction would be just as impracticable, and no more so, in the case of widely-scattered country churches, as are graded schools in sparsely-populated regions. But in all the centres of population, where Methodism usually has several churches, the scheme which I have outlined is not only practicable, but

An Indispensable Complement

to the church as an organization for teaching the whole Gospel of Christ. At present the upper class in our church university is receiving little or no specific instruction from the lecturer's desk because of lack of classification. No university rises in strength and reputation above its highest class. If the scholarship of this class suffers, the whole university suffers loss. Individuals, or clubs or individuals outside the corporate body, may volunteer instruction to advanced students. They may thus benefit individuals without raising the reputation of the university, but rather emphasize its defect. Such has been the effect of the National Camp-meeting Association. It has during the quarter of a century defended, unfolded and practically enforced a very vital and precious doctrine of the church in the only philosophical way—that of graded instruction—to a class prepared to appropriate advanced truth. Though they have directly taught only a small per cent. of the truly spiritual minds in the senior class of Methodism, they have through these influenced many others, and have thus done excellent service as an earnest corps of teachers in the seventy-five sessions of their classes in various parts of the country from the Atlantic to the Pacific. They have demonstrated what can safely and profitably be done by the whole church in some such systematic and comprehensive way as this paper has suggested.

Let us Methodists, who have the best theology on earth, apply the best principles of pedagogics to its practical dissemination. Let us give each class its portion in due season, "milk to the babes and solid food to full-grown men" (R. V.), by meetings distinctively announced for these special ends. Then everybody being free to elect his own spiritual bill-of-fare, there can be no just ground of complaint. Thus the peace of God's household will be conserved, and "he

that is feeble among them shall be as David, and the house of David as the angel of the Lord."

NEW YORK LETTER.

"MANHATTAN."

ANY one looking in on the New York Preachers' Meeting last Monday, would have been pardoned had he mistaken the gathering for a Farmers' Alliance or Grangers' Convention. Almost every face was brown, while the hands were of a still deeper shade. And then with what voices the brethren greeted each other! To cry aloud and spare not, to lift up the voice like a trumpet, was apparently no difficult task, and suggested the use of ear-muffs in certain delicate and sensitive congregations. May the health which has come from the mountains and the seas abide all through the year! May it work out in a richer and more fruitful ministry, and make itself manifest in all the churches!

And nowhere on this continent is a healthy and vigorous ministry more essential than right here in these great cities. From the stand-point of the Conference Minutes, New York and the cities adjoining may seem to have certain "soft snaps," which are not without their attractions to those of us who are still human; but when along with these attractions are placed the unhealthy and often un-Christian competitions, the bitter denominational rivalries, the exacting demands both of the church and general public, and then a spare not, to lift up the voice like a trumpet, was apparently no difficult task, and suggested the use of ear-muffs in certain delicate and sensitive congregations. May the health which has come from the mountains and the seas abide all through the year! May it work out in a richer and more fruitful ministry, and make itself manifest in all the churches!

But pessimism has no place in Methodism. A genuine Methodist is of necessity an optimist. Any man who imagines that the world is not growing better, discounts the Gospel. New York is not to be compared with Corinth, or Athens, or Rome, when St. Paul went out on his mission; and what has been may be again, only more abundantly. Ours is a great problem and a great responsibility, but with the help of God we will assume the one and solve the other. The Norway pine thrives and thrives in iron winters and pitiless storms. Difficulties make churches as well as character. Knighthood to be worth anything must be won in battle. And so the heroic brethren of these cities are determined upon a fall and winter campaign that will yield the most glorious results.

General Conference is in the Air, and the list of delegates is being increased by every mail. Fortunate men! A month in the wild and woolly West without money and without price, honored and feted in every imaginable way—surely, they are brethren to be envied. But what will they do to compensate the church for its generous expenditure? "Aye, that's the question." Will they similarly elect two or three of their number to be Bishops, re-elect most of the other General Conference officers, and then return to their homes with the consciousness of having done all that was necessary?

Some are of the opinion that the matter of a diocesan episcopacy will engage the attention of the next General Conference, and that measures will be introduced in that direction. We are not ready yet for Cathedral Bishops. Probably we never will be; but a Bishop on wheels, with jurisdiction extending over half a continent, is not in harmony with the spirit of this age. We are told sometimes that we have too many Bishops. The simple fact is, we ought to have five times as many more. "More bishops and fewer presiding elders," is an expression heard quite frequently in these days, and it is highly probable that the next General Conference will discuss the matter at considerable length.

Another thing talked of here is the necessity of more definite legislation with regard to church property. The utter helplessness of a great Conference, like the New York in the case of St. Paul's, was demonstrated at its last session, and the brethren feel that such precedents are dangerous. For a Conference to be utterly ignored, and to have its most valuable edifice sold without consultation or reference, is a proceeding which menaces our permanence as a denomination. Any church within the bounds of a Conference belongs to that Conference, and no board of trustees should have the power to dispose of such property without the consent of the Conference concerned. Preachers have rights as well as trustees. Going upon the principle that "he who hath builded the house hath more honor than the house," the preacher has the first claim; and when that claim is ignored, the church is in peril. We hear that the stones of St. Paul's have been sold and will be used in the erection of a Roman Catholic church! Only think of selling Bunker Hill monument to an English syndicate, or Plymouth Rock for gate-posts for Windsor Castle!

The Ecumenical Delegates

are beginning to arrive, and in a week or two most of the brethren will have come from abroad. Few of our preachers take much interest in the proposed Conference. Of course they will be courteous, and extend

Our Book Table.

THE RIGHT ROAD. By John W. Kramer. New York: Thomas Whittaker. Price, \$1.25.

This "hand-book for parents and teachers" is divided into four parts, each one of which is admirable in itself. "Duty to Self," "Duty to Others," "Duty to God," is a general statement of the matter treated in such a way as to make it very helpful both to parents and teachers in training the young. It is a most admirable presentation, and should be ranked in style, comprehensive and suggestiveness with those kindred volumes by Arthur Help. The lessons—for they may be called—are made doubly interesting by the apt illustrative stories that are frequently told.

EDMUND BURKE. By A. J. George, A. M. Boston: D. C. Heath & Co.

The speeches and orations of Edmund Burke are as classical and exemplary as the essays of Addison. Burke was the greatest orator of an English era which produced great orators—Pitt, Fox, Sheridan. His speeches on the attitude of the Crown towards the American colonies are his best. Passages of remarkable eloquence can be found, the equal of which will be difficult to produce. And then the fact that he was pacificatory in his opinions concerning the colonies, should make his speeches especially acceptable to American youth and students. Mr. George has well edited the volume, and furnished scholarly notes.

THE EPIPHANY HYMNAL. No. 2. Cincinnati: Cranston & Stowe. Price, 35 cents. Probably this is the best and choicest collection of hymns and songs for use in the church, Sunday-school, etc., that has yet been published. There is a sufficient variety in the words and music to make it especially delightful. Frequently, in books of this kind, there has been a monotonous sameness, which in the social and devotional meetings has rather lowered their spirit and tone. But we trust that this new number of the Epiphany Hymnal will receive a warm and cordial welcome in all of our churches.

DEFENDED GODS. By Rev. J. N. Bradenburgh, Ph. D., Cincinnati: Cranston & Stowe. Price, \$1.20.

In this capital volume the author has endeavored to present the gods which our racial ancestors worshipped and believed in. This includes Zeus, Artemis, Heracles, etc., etc. Of course connected with this presentation is an exposition—if we may so term it—of the religion which these gods represented. It is, in short, a clear and concise study, in part, of comparative religions. No book of this size and compass gives, to our knowledge, better or more thorough information upon this subject. And because Dr. Bradenburgh is in the first place a treatise of mythology only incidentally, and because it portrays the ante-bellum gods, we trust that it will be of great interest to examining students. It is marked with its speedy sale. If it answers an answer.

POLLARD OAK. (The trimmest, prettiest, spickest in detail, the Renaissance of trees.)

ELLA'S MEMBERS. By Fanny. Boston: D. Lothrop Company. \$1.50.

This is one of Fanny's best stories, full of good humor, helpfulness, and strength. It is a book to be read by Christian Endeavorers and King's Daughters everywhere. There is a plain and homely practicality about all her writings which has done great good to many people. And this latest volume, a sequel to "Christy's Endeavor," will but add to reputation.

We have received a copy of THE PASTOR'S MISSIONARY MANUAL, by Rev. James Muldoe, D.D., just issued by the Missionary Society. A very brief examination suffices to show that it is something which every pastor who wishes to be in a position to do the best work for the missionary cause in his parish, ought certainly to have. We are informed that the New England Conference Missionary Society, of which Dr. Muldoe has been for a number of years the efficient secretary, deems it the wisest way of using a part of its funds to send a copy of this book to all the pastors of the Conference, expecting that it will operate like in producing a plentiful harvest of enthusiasm and money for the treasury. We hope the members of all the other Conferences in New England, and indeed in the country, will make haste to supply themselves with a copy by sending for it either to the Mission Rooms in New York, or to the Depository in Boston. Its cost is only 25 cents, and for this small sum are given 125 large, closely printed pages packed with just the things best fitted to stir the soul and inform the mind concerning the missionary operations of the Methodist Episcopal Church. A very wide range of reading and experience has poured its best fruit into these pages, and no one can peruse them without much profit. Such of the laity as are specially interested in missions, or want to do, would do well to get it at once. It is scarcely less fitted for them than for the pastors. This is especially true of the last three of the twenty chapters that make up the book, entitled, "Heart Throbs of Missionary Heroes;" "The Noble Spirit of the Native Converts;" and "Nuggets and Rare Points." Let everybody get this most timely book.

STUDIES IN CHURCH HISTORY. By Rev. L. F. Young. (Cincinnati: Cranston & Stowe. Price, 30 cents.) This little volume embraces a series of studies in Bible and church history, arranged by questions and answers, and is designed for the use of Epworth Leagues. We think they will appreciate it, use it, and profit by it. As we were saying. By Charles Dudley Warner. (Haper & Brothers: New York.) A series of charming little literary papers on interesting topics, evidently taken from the Editor's Drawer in *Harper's Magazine*. They are written by Harry Whitney McFie and others.—STORIES OF INDUSTRY. Vol. I. By A. Chase and E. Clow. (Boston: Educational Publishing Company.) The title of this little book explains its nature. It is a series of interesting talks on subjects that will lead our youth to a better understanding and knowledge of the different trades and manufactures that are carried on in the great working world all around them. It is fully illustrated, and is a most valuable book, full of practical interest. —How to Know a CHRISTIAN. By Rev. Lyman Abbott, D. D. (New York: Fleming H. Revell Company. Price, 20 cents.) This brochure gives five simple talks to young people on this vital subject. They first appeared in the columns of the *Christian Union*, an excellent cluster of suggestions for all children who are, or who wish to be, Christians. —SET FREE. By Jennie M. Drinker and Ella A. Drinkwater. (New York: Ward & Drummond.) A delightfully interesting story, the upshot of which is to prove that women are not of such great help to men better as women themselves are perhaps wont to imagine. —THE LAURENCE OR GENTLEWOMAN. By Fannie E. Newberry. (Boston: Bradley & Wood.) And here is a story that proves the opposite of the above; for Gerald Acton was not the successful man he was, but for Mellincott. The story is helping, interesting, and pleasantly written. —THE LAKE OF LUCERNE, AND OTHER STORIES. By Beatrice Whithier. (New York:

D. Appleton & Co.) A book of very pleasant tales which will divert and entertain the mind. They are better calculated for women than for men; indeed, this mark is very strong upon them. —TWO GIRLS ON A BARGE. By V. Cecili Cotes. (New York: D. Appleton & Company.) This is another English story, of a different cast and spirit than the preceding ones, but withal as interesting. This is to be read in an idle summer's hour, and with delight. Readers will become much interested in the two girls, the barge, the barge, and Mrs. Barger, and will be filled with a desire to experience the same "long, pleasant, idle days" in "the little yellow cabin." There are 44 excellent illustrations by F. H. Townsend. —FIRST LESSONS IN ARITHMETIC. By Andrew J. Ricoff, A. M., LL. D. (New York: American Book Company, Agency Department, 808 Broadway.) This admirable little textbook is divided into three parts, and from the beginning of the first to the close of the last there is a regular and simple graded advance, with enough of review in the second and third parts to make it very helpful both to pupils and teachers in training the young. It is a most admirable presentation, and should be ranked in style, comprehensive and suggestive with those kindred volumes by Arthur Help. The lessons—for they may be called—are made doubly interesting by the apt illustrative stories that are frequently told.

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preached by Rev. S. M. Dunton, of Georgetown. Tuesday was observed at Epworth League day, and most excellent addresses were delivered by Rev. J. M. Frost, of Portland, and Rev. C. S. Cummings, of Rockland. The object and work of the League were clearly set forth. The preachers for the rest of the week were as follows, and they preached in the order named: Rev. E. Freeman, Wiscasset; Rev. V. P. Wardlow, Damariscotta; Rev. W. W. Ogier, Randolph; Rev. C. C. Phelan, Camden; Rev. C. A. Plumer, Thomaston; Rev. G. B. Chadwick, Belfast; Rev. N. La Marsh, Searsport; Rev. Geo. S. Chadbourn, presiding elder of the Boston District, preached two grand sermons that will be long remembered by those who heard them.

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privately with the family about it, but he fails. The church paper in such a home will do what the pastor cannot do. It is freighted each week with facts concerning the church, its progress, its work for young people, its discussion of great topics of concern to the people of this age, etc. All these things keep alive the interest of the whole family. If their local church does not flourish, they see how the denomination is triumphing, and they are encouraged. Then what the pastor can tell the people at church on Sunday, they find in the paper at home. The pastor may not discuss the relation of pastor and people much; but the editor of his weekly religious paper can do it with propriety. An article in one of our church papers a few years ago on "hindrance to Pastors," to our certain knowledge accomplished a great amount of good; and so have articles from time to time in our religious periodicals on "The Obligations of the Pastor to his People" produced of mutual benefit to pulpits and pews. When we succeed in placing ZION'S HERALD, or some other of our many denominational periodicals in a home of Methodism, we feel that we are riveting that home a little closer to the church; and when a father declares his intention to drop his church paper, and it is clear that he can afford to take it, we somehow feel that he is loosening his hold a little. It is astonishing how many of the members of the official boards of Methodism have not the official organ of their church in their homes.

And we believe that if the pastors did their duty, this would not be so general a mistake. A man said: "I have been appointed district steward, and I declare I know very little about the machinery of Methodism." We asked him if he took our church paper, and he answered, "No." We tried to show him how much it would mean to him and to have the paper in his home. By keeping the people informed concerning the general interests of the church, the church paper greatly assists the pastor. To the pastor the weekly denominational organ is a benefaction as a source of information and spiritual uplifting.

The Church Paper is the Layman's Helper.

On the centre-table of his home it will save him from mortification in the presence of members of other communions. More than one prominent layman in Methodism has been terribly embarrassed by the question from a Baptist or a Congregationalist: "Please allow me to see your church paper?" If young men entering official boards could be instructed concerning the importance of the paper in the home, there would be fewer such experiences. Then, again, the church paper carries important information from one church to another, and thus becomes a great blessing to the general church. "Did you see what they have been doing at C—?" was a question asked the pastor of a certain church. And then followed another question: "Don't you think, pastor, that we could embark upon such an enterprise in our church?" Some ask: "Of what account are all these reports of the work of different societies?" We answer, through these the churches help and encourage each other. How many plans of successful work are in this way suggested by the church paper!

More, the church paper calls the attention of the church member from more thoughts of secular duties to thoughts of eternal living. Too many church members read only secular newspapers. As a result, the minds are upon the world's business.

Other Editors.

A thoughtful reader, who expresses great gratification with the series of "Our Editors" just closed, suggests another of six, taking one representative editor from prominent religious journals connected with other denominations. We shall be pleased to comply with this excellent and reasonable request.

There will be another Gilbert Haven issue brought out in January. The

Superannuates' Annual Love-Feast, to include the Wives of deceased ministers, will occupy one week. We shall also provide

A Sunday School Number,
A Church Music Number,
A Woman's Number,

all the contributions in the latter to be written by women.

A Layman's Number,

in which the Pew will frankly utter its opinions, and

A Memorial Number,

in which will appear a fac-simile of the first page of the first ZION'S HERALD, will be of marked interest.

Symposiums.

These include another phase of special issues, which our readers have very gratefully welcomed. We shall group the ablest opinions on the following subjects:—

HOW BEST TO PROMOTE REVIVALS.—THE ATTITUDE WHICH PROTESTANTISM SHOULD BEAR TOWARDS ROMANISM.—THE RELATION OF THE PULPIT TO SOCIALISM.—WHAT SHALL THE CHURCH DO WITH THE DRINK TRAP.—WHAT HAS THE PULPIT TO SAY UPON CURRENT REFORMS? including other vital topics.

Department Contributors.

ZION'S HERALD has inaugurated a practice, which will be expanded in the future, of assigning departments of the paper to able specialists. Dr. DANIEL STEELE'S COLUMN, PROF. C. T. WINCHESTER UPON CURRENT LITERATURE, PROF. WM. NORTH RICE'S SCIENTIFIC NOTES, and REV. W. D. P. BLISS, editor of the Dawn, upon SOCIALISTIC PROBLEMS, are illustrations of a larger and definite plan in the future. Our readers will thus be promptly provided with the best upon these important lines.

Our Educational Series.

There will soon be commenced in our columns a remarkable series of articles upon the EDUCATIONAL PROBLEMS which now agitate all classes of the people. The contributors will be selected from the leading educators of the country, who are at the head of colleges and universities of all denominations.

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Our Correspondents.

Our corps of correspondents in the Old World, not less than in the New, are particularly well located, and are alert in furnishing our readers with necessary intelligence relative to current thought and Christian and reformatory movements.

Epworth League.

It will not be forgotten that ZION'S HERALD was the first of the Methodist weeklies to devote one issue monthly to this department of work in our churches. We shall endeavor even more generously in the future to magnify this Providential Movement. The address of HUGO PRICE HUGHES, to be given at the annual meeting at Portland, will be stenographically reported in full for our columns. Revs. W. I. Haven, F. N. Upham and M. S. Kaufman render the Leagues excellent service as our helpers in this department.

The Ecumenical Council.

This great gathering of world-wide Methodism through its ablest representatives will convene in Washington, Oct. 7, and continue its sessions for two weeks. ZION'S HERALD will make particular effort to place its readers in rapport with this great assembly. The report of this Council alone will be worth the price of the paper for a single year. Ministers should, therefore, see to it that their people subscribe in season to secure the October numbers.

General Conference.

The next General Conference, which will convene in Omaha the coming May, will be the most important and exciting of any since the great slavery contest. No member of our church should be without a Methodist paper.

ZION'S HERALD, with its characteristic frankness, will discuss the grave questions that will be debated and settled, we trust, at the next session. Full abstract reports of proceedings will be furnished, with PEN PORTRAITS of the delegates, at the last session.

A Family Paper.

With ZION'S HERALD will continue to be the best family paper for New England Methodists, with a single desire to serve every member of our families and every important interest of the church in New England. CHAPLAIN W. O. HOLWAY's unrivaled **Sunday School Notes,** with the **Outlook** on the first page, so highly appreciated, are permanent features of the paper.

The 6th page, which is characterized as the Family Page, and so long under the able supervision of MISS ADELAIDE S. SEAVERS, will continue to be enlivened by AUNT SERENA'S talks with her feminine readers. The Youth and the Children will receive generous attention in our columns.

Thus, with the advantage of added experience, we shall continue to plan still larger things for our readers. To make ZION'S HERALD absolutely indispensable to intelligent Methodists, is our highest purpose. Neither time, strength nor reasonable expense will be spared to achieve such a desire. Will not our ministers, for the best good of their churches, present ZION'S HERALD with its plans to their people, and secure at once a large list of new subscribers?

This office will be happy to furnish specimens copies in single roll to any minister who will request it, or mail to a list of names furnished for trial for one month. Let the purpose be general and successful to

Put Zion's Herald into Every Methodist Home!

The Conferences.

NEW ENGLAND CONFERENCE.

Boston District.

Boston, People's Church.—There was a large congregation on Sunday morning last. Rev. Dr. E. J. Haynes read a telegram from Grace M. E. Church, Chicago, giving him a call, and said:—

"I hold in my hand a telegram, asking me to become the immediate pastor of the First Methodist Church in Chicago during the month of November. I am asked to come to the pulpit as a stranger, and the loving welcome given and the kindness shown to me moved me profoundly."

"Since receiving this call I have felt how unworthy I am to be selected to occupy the pulpit of this First Church in Chicago during the time of the World's Fair, and surely no man could be more unworthy in the presence of such a congregation. But when I came to you I gave you my word and pledged myself to that we would work together here. So I told my friends in Chicago that I should consider it dishonorable in the highest degree to do anything else than fulfill the pledges I have made to the People's Church in Boston."

Milford.—The church at this place is in a very prosperous condition. Under the pastorate of Rev. A. W. Mills, the congregations have kept large and growing, and the Sunday-school shows a remarkable increase in attendance. The Friday evening meetings are well attended and spiritually edifying. The last quarterly conference voted an increase in the estimate of \$200. It is the purpose of the society to place new heating apparatus in the church this fall.

North Boston District.

Waltham, First Church.—Rev. Dr. Parkhurst, editor of ZION'S HERALD, gave the people here an able and eloquent sermon on Rom. 1: 16. The pastor, Rev. E. P. Herrick, of the secular press concerning some topic of great note instead of that held by the church organ. He did not say which opinion may be correct, but it shows that the man is not reading his church literature. The religious paper helps a man to mix religion with business. He is more likely to perform secular acts from religious motives. He has heard the pastor's voice of warning, advice and encouragement until it gives little heed; but when these counsels are supplemented by the sentiments of his weekly church paper, he is moved to mend his ways. Let not the church member argue that he does not need the counsels devoted to the religious life, and they have no weight. Unconsciously he has been made a better man, more honest, more prayerful, and more willing to do for the church and others. 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The family.

DAY BY DAY.

With staff and shoon I journey,
Up hill the way I take,
Past many a tangled thicket
O'ergrown with briar and brake;
And oft my feet are weary,
And oft my steps are slow,
But day by day I'm nearer
The land to which I go.

The foes who hate my Master
Have spread the path with snares,
In hope to stay my progress
And catch me unawares.
But ever to my spirit
New light and strength are given,
For never hosts of evil
Shall bid my road to heaven.

Fare worse than all temptations
That lure me from without
Are gruesome clouds and terrors
That compass me about.
Dear Lord, Thine eye can measure
The strife of fears within,
And Thou canst guide my safe,
Unscathed by shame or sin.

With staff and shoon I journey,
And still before mine eyes
The Lord who goes before me
Holds up a radiant prize.
And though I faint and falter
I yet shall overcome,
And win with saints and angels,
The endless rest at home.

And sweet it is when tired,
Because the way is long,
To pause beside a milestone
And lift a pilgrim's song.
For who shall lose his courage
However steep the way,
Who, with the Lord to help him,
Fare onward day by day?

—MRS. M. E. SANGSTER, in *Congregationalist*.

September.

All golden in the autumn sun
The waving corn fields shine;
Purple and full of ruddy juice
The grapes hang in the vine.

A blessing hovers in the air,
As Earth, from toil released,
Holds with a hush upon her face,
Her sweet communion feast.

—BESSIE CHANDLER, in *September Lippincott's*.

AS A FLOWER.

Open your heart as a flower to the light!
Darkness is passing; the sun is in sight;
Morning with splendor is piercing life through,
Arows of radiance and spear tips of dew.

Glad is the world in the Holy One's birth.
Let, then, the world be, the night be right!
Spared and fed are the phantom of night;
Christ is the victor and Christ is the light!

Open your heart and His love will shine in,
Cleansing and healing the hurt of your sin.
Who can resist Him, the Saviour, the Son?
He liveth before him and heaven is the day!

—LUCY LARCOM, in *Independent*.

THOUGHTS FOR THE THOUGHTFUL.

Lo! the last clusters! pluck them every one,
And let us up with summer, ere the glean.
Of autumn set the pent sorrows free,
And the woods wail like echoes from the sea.

—Rouett.

Do not look forward to the changes and chances of this life in fear; rather look to the world with full hope that, as they say, God, whom you are, will deliver you out of them. He has kept you hitherto — do you but hold fast to His dear hand, and He will lead you safely through all things; and, when you cannot stand, He will bear you in His arms. Do not look forward to what may happen tomorrow; the same everlasting Father who cares for you to-day will take care of you tomorrow, and every day. Either He will shield you from suffering, or He will give you unfailing strength to bear it. Be at peace then, and put aside all anxious thoughts and imaginations. — Francis de Sales.

* * *

"Give us grace that we may daily endeavor to follow the blessed steps of His most holy life." Now, what are those steps? Perhaps you are not even looking to see what they are, let alone following them. Following the steps is quite a different thing from thinking to follow one's own way of the general direction of a course. If you would only take one Gospel, and read it through with the earnest purpose of noting, by the Holy Spirit's guidance, what the steps of Jesus are, you would soon see distinctly whether you are following or not, far more clearly than by reading any amount of books about it, or consulting any number of human counselors. Take for to-day only one indication of what those steps were: "Who went about doing good?" Do your steps correspond with that? It is not "went about doing no harm," but actively and positively "doing good." — Frances Ridley Havergal.

* * *

Here is the sorrow, the sighing;
Here are the cloud and the night;
Here is the sickness, the dying;
There are the life and the light.

Here is the fading, the wasting;
The foe that so watchfully waits;
There are the hills everlasting;
The city with beautiful gates.

Here are the locks growing hoary,
The gilding of the golden hands;
There are the crown and the glory;
The house that is made not with hands.

Here is the longing, the vision,
The hope that so swiftly remove;
There is the blessed fruition,
The feast, and the fulness of love.

Here are the heart-strings a-tremble,
And here is the chastening rod;
There are the song and the cymbal,
And there is our Father and God.

—Alice Cory.

* * *

How is it with ourselves? Each one had better ask himself the question in the quiet now and then. Are our homes more tender than they were a year ago, or have love grown dimmer in them? Are we closer to each other's hearts, or more wrapt up in silent selves? Do we spring more readily for those who call us by the home-name, or do the old sounds make eyes a little colder turn to look? Are the year's best festivals the anniversaries of the home-love — the meeting-day, the engagement-day, the marriage-day, the birthday and the death-days? It is not breed out, surely, we are our mother, father. It is not mended clothes, mother. It is not errands done, nor lessons learned, children, that make your part. It is the way in which the part, whatever it be, is done that makes the part. The time comes when we would almost give our right hand, could we recall some harsh word, some indifferent, cutting manner, some needless selfish opposition. Happy we, if the one gone out from our homes into the unseen Home has left us no such ache to bring the bitter tears! "Too late — too late to love him as we might, and let him know it!" "Too late to let her know that we knew she was sweet!" Among all "might-have-beens" does the

wide world hold another one so sad? There is only one way to make that sad thought die — and that is to clear untenderness utterly from heart and from the manner towards the others who still make home "home" to us, to re-double thoughtfulness for them, and try to fill up the measure of the missed love there. When, at last, the tenderness of our bettered service is blossoming evenly, unfailingly, on the root of that old sad memory, perhaps we can feel self-forgiven and at peace. — Rev. W. C. Gannett.

To want to do some useful labor in the world, to think that useless life is only premature death, to find ourselves apparently shut out from usefulness, and yet to believe that God wants us to grow into His likeness by whom all the work of the great working universe proceeds — that is indeed a puzzle to one's faith. How can it be that God uses to give us the smallest chance of service for Him? Your days went singing by, each winged with some enthusiastic duty for the Master whom you loved. Then it was easy to believe that He was training you; His contact with your life was manifest; the use He made of you was very clear. By and by came a change. He took all that away. He snatched your work out of your hands, or made your hands so weak with sickness that they let it drop themselves. What then? Have you been able still, in idleness, in what seems uselessness, to keep the assurance of His care for you? Have you been able still to be satisfied with knowing just that here you were, ready to be laid aside if He thought best? That has depended upon whether all your old work with Him really brought you to know Him. If it did, if in all, while you delighted in doing it, the principal blessing of all it was that it permitted you to look into God's soul and see how self-completed and perfect and supreme He was; how, after all His workings, it was not in His works but in His nature, not in His doing but in His being, that God's true glory lay. If you worked with Him, you reflected upon His ways, discerned in this — then when He takes your work away and bids you no longer to do good and obedient things, but only to be good and obedient, surely that is not the death of faith. That may be faith's transfiguration. You can be idle for Him, if so He wills, with the same joy with which you once labored for Him. The sick-bed or the prison is as welcome as the harves-field or the battle-field, when once your soul has come to value as the end of life the privilege of seeking and of finding Him. — Phillips Brooks.

So ended Aunt Martha's sermon, and we went to tea. — N. Y. Observer.

AUNT MARTHA SAYS HER SAY.

"DO, child, take time to live as you go along," said Aunt Martha to me one day.

The words were "spoken in season and fitly chosen," and gave a new turn to my life, and I am going to write down what followed, so that some other woman may hear what Aunt Martha had to say.

She was a little woman, with kindly face set in soft gray hair, with the brightest eyes showing behind glistening gold-rimmed "specs," and her seventy years had been lived faithfully to her God and to herself.

As far from selfishness as ever a woman could be, yet she preached and practiced the glorification of self as I never knew another to do.

It was toward the close of a busy, hurrying Saturday; little things upstairs and down had claimed my attention all day, and at the moment that Aunt Martha spoke I was agonizing over the trimming of a bonnet, not because I needed the article, but because it was part of the week's work I had set for myself. The boys would not settle themselves gracefully under my watchful fingers, and the bit of blue velvet refused to stand in a roundish half-inch in length. Just then the door-bell sounded, and my exclamation of dismay at the prospect of a visitor, called forth auntie's remark, and clinched the thought that to be grudge one's time to a friend for the sake of a few ribbon bows was anything but a sane state of mind.

Away went the offending bonnet; ribbons, lace and pins were all tumbled into the convenient bananabox, and turning to the open fire I shook off the threads into the blaze and dropping down on the hearth-rug, gazed into the heart of the glow like an old Persian fire-worshiper. Aunt Martha knew I was ready for a grudge one's time to a friend for the sake of a few ribbon bows was anything but a sane state of mind.

— Miss Elizabeth Bisland, author of the charming book, "A Flying Trip Around the World," is about to marry Mr. Charles W. Wetmore, secretary of the American Steel Barge Company.

— Miss De Bar has successfully passed the examination at St. Louis for a licensed steam engineer.

— "About twenty-five women," says Mr. Chas. J. Dumar in the *Ladies' Home Journal*, "now have a pleasant, lucrative employment on daily newspapers in New York as 'distributors' — that is, they are employed during the day, at the same rate paid for night work, to distribute type for compositors who thus prefer to shorten their working hours."

— The Women Servants' Home Society is the name of a Christian organization in London, which shelters female help from the perils that infect the interval between leaving one place and securing another. Of the 240,000 female domestics in that great city, 10,000 are always seeking employment. This is a great field for practical philanthropy.

— Emma Winner Rogers says: "Good common sense and tact, with gracious and pleasing manners, are needed in the positions of prominence that women occupy in these days. A woman while progressive in the best and truest sense of the word, should have breadth enough to appreciate 'the point of view' of other people, and not feel it mission to antagonize continually, and thus lose her influence. We ought all to have the courage of our convictions always, but we are commanded above all to love one another, and this should make us lenient and long-suffering with those who differ from us."

— The model for the statue of Queen Isabella, on which Miss Harriet Hosmer has been at work in her studio in Rome, is almost completed. The Queen is represented in full royal robes, stepping down from her throne, with her jewels in her outstretched hand. The figure is full of grace and strength, and the robes have been most skilfully draped by the artist, giving a pleasing outline from every point of view. One of the interesting things in Miss Hosmer's studio is a plaster cast of the clasped hands of Robert and Elizabeth Barrett Browning. Upon the wrist at either end are the autographs of the poets, with the date. The cast was made by Miss Hosmer in Rome in May, 1853, and is now of almost priceless value.

— Edmund Yates says in his letter to the New York Tribune: "The Queen of Italy is probably the finest pedestrian and the most active mountain-climber among the European royalties. A few days ago she set out from Gressoney in early morning, reached the Indre Plateau about noon, passed the night in a tent on the Hochalp, and at dawn set out in a gray walking costume for the Ly's glacier. The cold was intense, and a blinding snowstorm compelled some of Her Majesty's attendants to turn back. The weather cleared at last, and about 5 p. m. dinner was served in a hut at Guiflere at an elevation of 11,000 feet above the sea level. The second night was passed on the mountains before Queen Margaret returned to Gressoney not a whit the worse for the adventure which tired out her most stalwart companion."

— Don't talk circumstances to me, Jane [and generally called me Janie], everybody can keep their soul on top, for that's where the Lord meant it should be, and any living that's worth while makes its own circumstances. The Lord will help the child who respects and tends the part which the great Creator made in His own image; is that to be dwarfed and smothered that there may be one more in these wonderful bodies. I hate this talk about worms of the earth, and poor miserable beings; it's a fine compliment to the Lord who breathed into each one of us the breath of life. He stamped a different 'I' on each soul, different from every other 'I' in goodness, know how many billions, and if He thought you and me of as much consequence as they go, it's not remarkable. The Master did say, "As we're going to have all forever and forever, we might as well have a little of it while we're in these wonderful bodies. 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The Sunday School.

THIRD QUARTERLY REVIEW.

Sunday, September 27.

REV. W. O. HOLWAY, U. S. N.

I. Preliminary.

The lessons for the past quarter have been taken from the first ten chapters of St. John's Gospel. They include almost the entire period of our Lord's ministry, except the last four months.

II. The Lesson Analysis.

1. The subject of LESSON I (John 1: 1-18) was, "The Word Made Flesh." The principal points were: The eternity of the Word, dwelling with God, His self-God, before time began; His appearance and efficient agency in creating "everything that was made"; His manifestation as the Source of life to all living beings, and of light, the true Light, to every man; not to be confounded with the Baptist, who simply bore witness to the Light; His unrecognized by the world; His rejection by "His own"; His bestowment of the right to become "the children of God" upon those who received Him, who by being born of the Spirit became "partakers of the divine nature;" the explicit statement that "the Word became flesh," and that His "glory" was beheld, "the glory as of the only-begotten of the Father;" the fountainlike fullness of His "grace and truth" for which He was distinguished, just as Moses was recognized as him by whom the Law was given; and the assertion that the invisible God has become visible only in the person of the only-begotten Son.

2. In LESSON II (John 1: 29-42), our topic was, "Christ's First Disciples." The Baptist's impressive testimony to Jesus as He passed by—"Behold the Lamb of God which taketh away the sin of the world"—with the declaration that He had been revealed to him as the Son of God by the descent of the Spirit upon Him in baptism; the repetition of the testimony on the following day in the presence of two of His disciples, Andrew and John, who followed Jesus in His walk; our Lord's question, "What seek ye?" the timid response, "Master, where dwellest Thou?" the day spent with Jesus; Andrew's quest of his brother, Simon, with the joyful announcement, "We have found the Christ;" and Simon brought to Jesus and named "Cephas," or "Peter"—is outline of the lesson.

3. "Christ's First Miracle" was the topic of LESSON III (John 2: 1-11). The points were as follows: The arrival of Jesus with His disciples as invited guests at a wedding feast in Cana of Galilee; the sudden and mortifying failure of the wine; the significant suggestion conveyed in the words of Mary to Jesus, "They have no wine;" His firm but respectful resentment of interference; His implication that all His acts were regulated by a Divine signal, and that His "hour" had not come; His subordination of earthly relationships, followed, apparently, by the permission or direction to supply the wine miraculously; the six water pots filled to the brim with water; the command to draw and bear to the ruler of the feast; the latter's commendation of the wine, not knowing "whence it was;" his joke with the bridegroom about keeping the best wine for the last of the feast; and the confirmation of the faith of the newly-called disciples on seeing this "beginning" of miracles."

4. The subject of LESSON IV (John 3: 1-17) was, "Christ and Nicodemus." The visit of the "ruler" by night; his admission that Jesus must have been sent by God because of the miracles which He wrought; the necessity of being born again ascertained by Jesus as the primary condition of entering the kingdom of heaven; Nicodemus' amazement and his inquiry whether a second physical birth was meant; the reiteration of the condition—"born of water and the Spirit," the necessity of which is apparent from the nature of things, death begetting only flesh, and the Spirit begetting "the new spirit;" the mystery of the Spirit's operations illustrated by the wind; the loss which Nicodemus and the Sadducees were sustaining by not believing in the Son of Man, who, being a dweller in heaven, is alone competent to reveal heavenly things; who is the Father's unspeakable gift to a dying world; who, like the brazen serpent uplifted by Moses, was to Himself uplifted, that whosoever believeth on Him might have eternal life; and who might have been sent to judge, but who came to save—were the principal points in the lesson.

5. In LESSON V (John 4: 5-26) our topic was, "Christ at Jacob's Well." Passing through Samaria, Jesus halted at Jacob's well, and sent His followers to the neighboring town to buy food. A woman came to draw water. Jesus asked her to give Him water to drink. At her expression of surprise that a Jew should ask a favor of a despised Samaritan, Jesus assured her that it would have been she to ask the favor had she only "gift of God" and the "living water." Perplexed, the woman inquired whence this living water was, and whether the Speaker was greater than Jacob who had dug the well. But Jesus was speaking of another kind of water—a perennial fountain within, "springing up unto eternal life." The woman then begged for this water, that she might not be compelled to "come hither to draw." Changing the topic, our Lord told her to go for her husband, and then laid bare to her the secrets of her life. Perceiving that she was talking with "a prophet," the woman raised the vexed question of Gerizim or Jerusalem as the authorized place of worship. But Jesus assured her that the hour had come when worship was no longer to be confined to favored places: "God is a Spirit; and they that worship Him must worship Him in spirit and truth." The woman then

declared her belief in a coming Messiah who would solve all these perplexities, and Jesus plainly assured her that the Messiah was Himself.

6. The topic of LESSON VI (John 5: 17-30) was, "Christ's Authority." Defending Himself from Pharisaic attack because of alleged Sabbath-breaking in healing the impotent man at Bethesda, our Lord asserted His relations with the Father. Whatever He saw the Father do, He did. "The Father loveth the Son" and will show Him more wonderful things. Life and judgment were committed to Him, and this for the purpose that "all men should honor the Son even as they honor the Father." The obedient believer hath everlasting life. A spiritual resurrection was even now going on—"they that hear shall live." Not merely were life and authority committed to Jesus, but His potent voice will one day echo through the graves and summon all the dead to the resurrection of life or to the resurrection of judgment.

7. In LESSON VII (John 6: 1-14) our topic was, "The Five Thousand Fed." The attempt of Jesus to retire privately to the neighborhood of Bethsaida with His disciples for rest and privacy; the pursuing multitude, swelled by the Passover pilgrims and eager for more miracles; the brief rest on the hill-top; the day of teaching and healing; the approaching nightfall; with no food for the multitude; our Lord's testing question to Phillip, "Whence shall we buy bread?" the latter's calculation that two hundred pennyworth would not suffice; the multitude arranged on the grass; the five loaves and two fishes blessed by Jesus, and distributed by the disciples; all fed, and twelve basketfuls of "broken pieces" taken up; the enthusiasm of the multitude, and the purpose to force upon Jesus the kingship—constitute the outline of the lesson.

8. "Christ the Bread of Life" was the subject of LESSON VIII (John 6: 26-40). The principal points were: The return of the multitude to Capernaum seeking Jesus; their surprise at finding Him, and inquiry as to how He came there; Jesus' rebuke—that they sought Him for the loaves and fishes—and His exhortation that they work not for perishable meat, but for that which "abideth unto eternal life;" their inquiry as to what they should do to work the works of God; His reply that they should believe on Himself; their clamor for an adequate "sign" based on the manna which Moses gave; Jesus' answer that the manna was not given by Moses, was not the true bread of heaven, which true bread "cometh down out of heaven and giveth life to the world;" their prayer that He should evermore give them this bread; His rejoinder, "I am the bread of life," and the declaration that believers on Him should know neither hunger nor thirst.

9. The subject of LESSON IX (John 7: 31-44) was, "Christ at the Feast." Jesus at the Feast of Tabernacles; the inclination of the people to believe on Him because of His miracles; the warning of the Pharisees to arrest Him; the warning of Jesus that He should be with them but a little while, and then they would seek Him and not find Him; the perplexity of the people at this saying; the call of Jesus on the last day of the Feast, "If any man thirst, let him come unto Me and drink," etc.; the different feelings excited among His hearers at these words, some maintaining that He was the prophet, others that He was the Christ, still others, ignorant of His birthplace, denying His claims, since the Christ must be born in Bethlehem and of the seed of David; and the desire of some to lay violent hands upon Him as a deceiver—or an outline of the lesson.

10. "The True Children of God" was the subject of LESSON X (John 8: 31-47). The principal points were—a spasm of faith on the part of some Jesus' hearers; its fickleness exposed when He promised to make them "free" by the truth; their haughty claim to be Abraham's seed, and never in bondage; His reply that sin was a slavery, and that He, the Son, alone had the power to save them from bondage and make them truly free; their claim to be in spirit Abraham's children denied by their murderous intentions towards Himself, which proved that they were the children of the devil, who was a murderer from the beginning and the father of lies; none of them could convict Him of sin; He must, therefore, be truthful, and if truthful, why did they not believe in Him? They would certainly do so if they were of God.

11. The subject of LESSON XI (John 9: 1-11, 35-38) was, "Christ and the Blind Man." The teaching about disease as the result of specific sin introduced the lesson. Not because of the man's sin, nor that of his parents, was he born blind, but that God's power might be made manifest in him. Then Jesus, as light of the world, must work the work of God in this man. Then followed the anointing of the eyes with clay moistened with spit, the washing in Siloam, the perfect recovery, what the neighbors had to say about it, what the Pharisees said, what the parents declared, and the casting out of this determined confessor and defender of Jesus; together with Jesus' subsequent self-revelation of Himself to him, and the man's faith and worship.

12. "Christ the Good Shepherd" was the subject of LESSON XII (John 10: 1-16). The beautiful parable of the Good Shepherd, with its door, porter, fold; the mutual recognition of shepherd and sheep, the thief, and the stranger; the difference between the shepherd and the hireling; and the "other folds" which were one day to become "one fold," formed an outline of the lesson.

III. Questions.

1. From what book and chapters were our lessons taken?

2. What truths were taught concerning the Word, as to His relations to Deity and to time?

3. What had He to do with creation, with life, with "the light of man?"

4. How was He treated by the world, and by "His own?"

5. How did He treat those who "received" Him?

6. What testimony (LESSON II) did the Baptist give to Christ?

7. How was the Son of God revealed to the Baptist?

8. What two disciples were first called?

9. Who would they call?

10. Tell about the marriage feast in Cana, the guests, etc.

11. What mortifying failure occurred?

12. What did Mary say to Jesus, and what answer did she receive?

13. What miracle was wrought, and with what result?

14. Tell about Nicodemus and why he sought Jesus?

15. What did Jesus insist upon as primary and indispensable?

16. Why was Nicodemus amazed?

17. How was the mystery of the Spirit's operations illustrated?

18. Where, and under what circumstances, did Jesus converse with the woman of Samaria?

19. What favor did He ask, and why was she surprised?

20. How did He excite within her a desire for "living water?"

21. What did He tell her of the secrets of her life?

22. What did He teach about spiritual worship?

23. What startling disclosure did He make?

24. How, in LESSON VI, did Jesus defend Himself for alleged Sabbath-breaking?

25. What vast powers and authority have been committed to the Son?

26. On what scale is He to be honored?

27. Where and why did Jesus retire with His disciples?

28. Who came, and why and how long did they stay?

29. How were they fed, and how do you account for it?

30. In LESSON VIII, what illusion did Jesus dissipate and what injunction did He give?

31. What did the people demand, and why?

32. In what sense is Jesus "the bread of life?"

33. What sort of freedom did Jesus promise (LESSON X)?

34. What bondage did He assert?

35. Whose children did He prove the Jews to be, and why?

36. Tell the story of the blind man.

37. When cast out, who found him?

38. What was the significance of the parable of the Good Shepherd?

THE SUNDAY QUESTION.

HON. HARRISON HALEY.

The HERALD of Sept. 2 contains an article with this title: "The Sunday in New England." It is largely made up of quotations from the Congregationalist, in which the editor describes "A Summer Sunday in Boston." He states that he hopes that "a clear and comprehensive statement of facts as they appear in a representative city of the country would furnish a satisfactory basis for more profitable discussion of a problem which confronts thoughtful citizens throughout the land." His statement of the twenty-two churches that were closed, and the exceedingly small attendance at those that were open on a summer Sunday, is a very sad one. It is truly alarming to every Christian; yea, to every thoughtful citizen. Permit me, therefore, to contribute a few facts and suggestions bearing upon this most important subject, hoping that possibly it may incite some one to write more fully and interestingly on this question.

Under the head of facts I will state that the official board of the church of which I am a member have annually for several years past voted that the pastor take as much rest and recreation as he may need or desire during the year (no mention of August), and that the pulpit be supplied at the expense of the society. Being prepared only to give figures for this summer, I report as follows: Our pastor, not having felt the need of rest or recreation during the fashionable season for such, has been at home two days, when, on leaving Westminster Abbey after a most helpful service, with a powerful sermon by Canon Farrar, we met in the aisle our brother, Rev. T. C. Martin, of Mouson, Mass. Oh, what a good time he had been having! How much better work he would be able to do when he got home again! What wonderful people his are, and especially the young people of his charge, who let him off, even sent him off, cashed and instructed to gather helps for them in their work for God and His church. When he got through with his exhortatory sentences, we calmly invited him to go with us to hear a good sermon to be preached in the evening by Rev. Dr. Daillinger, of the British Conference. We went together to the Baptist Church and heard this great Methodist preacher and scientist. It was a sermon and service long to be remembered.

After a day and a half spent in a general examination of the contents of the British Museum, our ways parted—mine to Methodist historic spots in London, and books in its great libraries, with which latter we could hope to do very little during a short stay of a few weeks. Scarcely twenty minutes after leaving Bro. Martin, and whilst "doing" these Methodist historic places of London, on entering Fetter Lane Chapel whom should we meet there but Professor Crooks and Professor S. F. Upham, of Drew Theological Seminary. The latter especially was brimful and running over with enthusiastic delight at being in the very place where our founder used to meet when he got home again! What wonderful people his are, and especially the young people of his charge, who let him off, even sent him off, cashed and instructed to gather helps for them in their work for God and His church. When he got through with his exhortatory sentences, we calmly invited him to go with us to hear a good sermon to be preached in the evening by Rev. Dr. Daillinger, of the British Conference. We went together to the Baptist Church and heard this great Methodist preacher and scientist. It was a sermon and service long to be remembered.

It is about seven inches in length, but like all Chinese affairs, not exactly seven inches, and about three inches in width, but not exactly. It contains 25 leaves—50 pages—besides the covers and is sewed together with paper strings. Instead of the leaves being folded where they are sewed, and clipt along the edge, they are folded along the edge and clipt where they are sewed. Instead of reading from left to right, you read from right to left; and instead of crosswise, down the page. Notes are placed at the top of the page instead of at the bottom, and the title along the edge instead of at the top. It is a *curio* well worth having in any collection.

It is printed in a small Chinese house, 12 x 20 feet, with paper windows, situated on a narrow street in the great city of Peking. Three qualities of paper are used: 700 on good paper for the officials; 3,000 on medium paper; 2,000 on poor paper. The paper might be designated poor, poorer, poorest, the best being far inferior to the paper of the Heralds.

The Methodist Church has a great University started here. It is in need of funds, and management of buildings and purchase of property, and to any one who will send us \$10 for the Peking University, we will send a copy of this oldest newspaper in the world. The money may be sent to Chas. H. Taft, treasurer of the board of trustees of Peking University, P. O. Box 1116, New York City, or to

In the city of Boston some time since, as stated by Dr. J. W. Hamilton, it was almost impossible to obtain a clergyman to attend a funeral in the month of August—a month when more die than at any other season. Such a condition of things relative to other cities has come to my knowledge. The first of the summer I read in one of the Boston papers a long list of names of ministers and their places in which they were to take their pulpits. I could not but feel sad for the churches that the winter would leave behind them, it being certain that their pulpits could not be satisfactorily supplied.

Here arises a temptation to take the Sunday excursion train or steamboat for the beaches, where, perchance, they may meet their pastors. The writer from whom I have quoted states that 50,000 people ride out of Boston on a summer Sabbath on steamboats or cars to the beaches.

I write this, hoping it may serve to provoke the "discussion of the problem which confronts thoughtful citizens throughout the land."

Dover, N. H.

A LITTLE CHAT ACROSS THE WATERS.

REV. W. H. MEREDITH.

MR. EDITOR: Wherever we have gone during these few weeks in Old England, good old ZION'S HERALD has followed us, even as did the stream of water those wandering members of the Old Testament church. We are thirsty for it week by week. When we meet a Yankee Methodist, we pull it out and show it to him, and he feels nearer Boston in a moment—and you well know how near the preachers like to be with the "Hub."

When we spread the paper and took up the pen, we intended, for a little while, to leave the "old paths" in which we love to wander, and speak of three modern Methodist institutions in London, viz., "The Mission House" and its Methodist Museum; "The Children's Home;" and "The Allan Library." But having got so full of classic Oxford yesterday as to lose our sleep last night, we have decided on a lighter task, and simply have pen chat with you across the waters.

Oh, the waters! How they did disturb us on our way, notwithstanding our before successful preventive. The waters! Would that they may be all transformed into clouds to chariot us across the waste when we get ready to return, which must be soon.

On leaving Boston, "England only, and mostly London," was our purpose. To it we have closely held, much to our personal delight and profit, and we hope also to our future usefulness. We were alone, but not lonely, in the great city only two days, when, on leaving Westminster Abbey after a most helpful service, with a powerful sermon by Canon Farrar, we met in the aisle our brother, Rev. T. C. Martin, of Mouson, Mass. Oh, what a good time he had been having!

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Zion's Herald

For the Year 1892.

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Review of the Week.

Tuesday, September 5.

— Warren celebrated the 150th anniversary of
its incorporation yesterday.

— Peace is reported to have been restored in
the Island of Ponape.

— Kansas City freight yards are blockaded by
loaded grain cars, east-bound.

— Mrs. Kiefer falls 8,000 feet from a balloon
into a lake, clinging to a trapze bar.

— Judge Wheeler, in the United States District
Court at Brattleboro, orders two Chinamen
returned to Canada.

— The National Electrical Association of the
United States is holding its annual convention at
Montgomery.

— Lieut. Peary has written his mother a letter
filled with the greatest confidence in the future
of his expedition.

— Loss of a German mail steamship running
between Zanzibar and Mozambique; the barque
"Eilen" and 11 men lost in the Pacific; wreck of
British barque "Fiji," and loss of 13 of her
crew.

— Labor Day in Boston was marked by a
downpour of rain. The parade was declared
dead.

— A proposition is made in France that the
powers unite in sending to China an ultimatum
regarding the treatment of foreigners in that
country.

— Secretary Tracy orders the "Pensacola" to
Honolulu, in anticipation of trouble resulting
from the death of the Hawaiian prince consort.

— General Aliakhanoff, the well-known Russian
commander, is charged being a spy, and was
arrested in Cabul while disguised as a Moslem
device.

— The barque "Royal Tar" from Australia is in
quarantine at San Francisco with all hands down
from fever and scurvy. The captain and first
mate died before arrival.

— Two prisoners in the New Hampshire Indus-
trial School beat a watchman nearly to death,
but failed to escape.

Wednesday, September 6.

— The Queen of Roumania (Carmen Sylva) is
dangerously ill in Venice.

— Secretary Tracy will investigate the Walker-
Gherardi difficulty.

— Secretary Proctor accepts the appointment
of United States Senator.

— Denmark removes the prohibition put on
American pork.

— Emperor William had an exceedingly cordial
reception to Munich.

— The British Trades Union Congress will
support an international eight-hour law.

— Lord Salisbury declared that Russia has no
rights in the Dardanelles not held by other
powers.

— Nearly 300 passengers, mostly Americans
on the "Dubbedam," from Rotterdam to New
York, are stranded at Plymouth, Eng., unable to
get passage home on other steamers. The delay
is caused by an accident to the "Dubbedam."

— Eight thousand Jewish residents of Odessa
are under notice of expulsion.

— The hearing in the Stearns-Hopkins will
contest is appointed for the 22d.

— Rev. Mr. Spurgeon is reported to be con-
valescent.

Thursday, September 7.

— Justice Grey, ex-President of France, is
dead.

— Judge Cooley, of the Interstate Commerce
Commission, has resigned.

— Bishop Leonard has made the suspension of
Rev. Howard McQuerry perpetual unless he re-
ceives his present views.

— The Lynn & Boston railroad petitions for
permission to build an electric road in Chelsea.

— Mrs. Harrison, Mr. and Mrs. McKee Hotel,
Auburndale.

— Kimball and Smith head the Prohibition
ticket in Massachusetts. The tariff and immi-
gration create a breeze in the convention at
Worcester.

— Newport elects a Democratic mayor and a
Democratic board of aldermen, for the first time
in its history.

— New York Republicans nominate J. Sloane
for Governor.

— George W. Heath, Major Moses P. Hand,
and Messrs. Peck and Bullock, comprising the
World's Fair Promotion Commission in Europe,
are on the ocean coming home, after a most
successful tour of Europe.

— Mrs. Leland Stanford has given property
valued at \$100,000 for the benefit of the Society
for the Relief of Orphan and Destitute Children
in Albany, N. Y.

— The English High Court of Justice, on
application of the Chilean junta, restrains the
resignation of the million dollars sent by
Balmaeado to Montevideo on H. M. S. "Es-
pion."

Friday, September 11.

— Two suicides at Niagara Falls yesterday.

— The Massachusetts Naval Battalion held its
annual fall field day at Gloucester.

— An earthquake devastates San Salvador,
wiping out entire towns and destroying many
lives.

— Mysterious disappearance of Miss Ava, who
has been carrying on a crusade against the slums
of Chicago.

— Death of Rev. Wm. Barrows, D. D., the
former secretary of the Congregational Home
Missionary Society, and of Dr. David H. Storer,
Boston.

— Premier Mercier, of Quebec, and four other
French Canadian statesmen presented to the
Dominion Senate charged with gross corruption.

— An American missionary establishment in
Ishang on the Yang-Tse-Kiang destroyed by a
Chinese mob. The "Charleston" and "Patriot"
of the United States Navy ordered to Chinese waters.

— The Chileans will hold a Presidential election.

— Five laborers on a railroad near Glasgow
were killed yesterday by an express train, which
dashed into them without warning. Several others
were seriously injured.

— The county council of Plymouth, England,
has decided to erect a memorial tablet on the
Barbican Pier, to commemorate the departure of
the "Mayflower" for America.

— The Legislative Council of Wellington,
New Zealand, has rejected a bill providing for
female suffrage.

— Russia is rapidly collecting a strong fleet in
the Black Sea.

Saturday, September 12.

— Georgia will pension her veterans of the
Confederate Army.

— Newton young people have organized an
Antislavery Society.

— There is an unexplained deficit of \$30,000 in
the cash of the Catholic Knights of America.

— Messrs. Cary and Cole, of the Bowdoin
College expedition, have explored the great
catastrophe in the island chain of Labrador.

— The mission destroyed in Ishang was prob-
ably a Protestant Episcopal establishment.

— The redemptions of the 1 1/2 per cent bonds
aggregate \$1,80,850.

— Miss Ava, who disappeared at Chicago
on Wednesday, is said to be Anna O'Della Dia-
Debar, the spook priest.

— The new Chilean Government is dubious as
to what shall be done with the millions of paper
money issued by Balmaeado.

— Collision off the most southern point of
Africa between the Italian steamer "Taormina"
and the Greek steamer "Theseus."

— The former sunk and 100 lives are believed
to have been lost.

— John H. Latrobe, who established the re-
public of Liberia in Africa, and was well known
by his efforts towards African colonization, died
in Baltimore yesterday. Mr. Latrobe was the
oldest member of the city bar.

— Pay Director Thornton, of the Navy, is
dead.

Sunday, September 14.

— San Salvador asks for reciprocity.

— The first trip was made over the new road
between Boston and Brooklyn.

— The new Chilean government has voted to
legalize the \$27,000,000 notes issued by Bal-
maeado, and has adopted universal suffrage.

— Disasters occurred yesterday on the Union
Pacific and on the Colorado Central railroads. In
the former case twenty-three passengers were
hurt and in the latter fifteen.

— Lord Salisbury threatens China with
British force unless she controls her turbulent
people.

— Italy will not participate officially in the
World's Fair.

— The "Arizona," from New York to Liver-
pool, was in collision with an unknown schooner.
Fears are expressed that the sailing vessel foundered.

— The steamer "Taormina," which was sunk
by colliding with a Greek steamer, had 48 pas-
sengers. Of 97 persons on board the steamer, 65
were lost.

— Cholera in a severe form has broken out on
board H. M. S. "Blanche" and "Marathon." The
former sank in the Bay of Biscay. There have been
28 cases on board the two ships within 24 hours. Six deaths
have already occurred.

— R. T. Lowell, D. D., died at his home in
Schenectady yesterday, aged 74 years. He was a
brother of the late James Russell Lowell, and
an author and writer of note.

St. Johnsbury District.

— St. Johnsbury Centre. — Rev. G. W. Pierce,
the pastor, is in much favor with the people, and
is meeting with great success. They recently
gave him a reception and presented him with a
pulpit of pure money as a birthday gift.

About the same time the U. S. Government
remembered him for services rendered as a
soldier in a different warfare than that in
which he is now engaged. In his ministerial
work his motto is, "A continuous revival,"
and many have been received on probation
and many converted.

— St. Johnsbury. — On Aug. 23 Bro. G. M.
Curry preached at the Morrisville Camp-meet-
ing, his pulpit being supplied by Rev. T. P.
Frost, of Brooklyn. He is reported to have
delivered an eloquent sermon in the morning
at the Springfield District based upon the
above facts, which is, it is hoped, to be
published.

— West Concord. — Bro. F. E. Currier, the
pastor, is doing a good work. His pulpit
efforts are very highly spoken of, and his inde-
fatigable labors in the repairing of the church
are very commendable. A good work is also
in progress at the other point — South Victoria.
This young and small society had by far
the fairest appearance on the camp ground
this year. The outlook here is very encour-
aging.

— East Burke. — The pastor and his family
have been enjoying a carriage drive through
the White Mountains. More beautiful scenes
and pure air is not within easier reach of
the churchgoers.

— Aspinwall. — The pastor, Rev. E. B. Gurney,
took for a vacation trip a yacht cruise
on Narragansett Bay and Long Island Sound
in company with some other pastors of the
Conference. Autumn labor is now in hand.

Providence District.

— The CONFERENCES. [Continued from Page 5.]

gentleman means of grace, which sometimes lan-
guishes. Several additions to the mem-
bership have been had by certificate.

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